

CHAPTER 1

Heritage Language Teaching in the United States: An Introduction

There are “significantly more” bilingual or multilingual people in the world than there are monolinguals (Tucker, 1999). Although only 21% of U.S. residents report speaking a language other than English in the home (U.S. Census Bureau, 2012), the country is quite linguistically diverse. Over 300 languages are spoken within our national boundaries, and the number of speakers of many non-English languages is on the rise. For example, between the Census reports of 2000 and 2010, the Spanish-speaking population grew by 32%, the Chinese-speaking population grew by 39%, the number of Vietnamese speakers grew by 37%, and the Russian-speaking population increased by 21%.

One of the areas most impacted by this growth in linguistic diversity is education. The number of school-age children who spoke a language other than English at home rose from 4.7 to 11.2 million between 1980 and 2009—that is, from 10% to 21% of the population between the ages of 5 and 18 (National Center for Educational Statistics, 2012). Some groups of educators, typically categorized under the fields of bilingual education or English as a Second Language (ESL), focus on helping these children learn English as well as their school subjects. Typically, when these students arrive at high school and college, they encounter the possibility of engaging in formal study of a “foreign” language. The teachers of these students in these classes, to whom this book is primarily addressed, work in the field that is referred to by names including “foreign” language, “second language” (L2), and “world” language education (in this book, we use the terms “second language” or “L2”). When these students choose to study a language that they grew up hearing and/or speaking, they are usually referred to as “heritage speakers” or “heritage learners” of their heritage language (HL). This term was widely adopted after appearing in the American Council on the Teaching of Foreign Languages (ACTFL) *Standards of Foreign Language Learning* (1996).¹

¹It should be noted that some researchers reject the term “heritage” learner and prefer terms like “bilingual” instead (e.g., García, 2005).

One of the most commonly cited definitions of “heritage language learner” (HLL) or “heritage learner”—now canonical in the field—comes from Valdés (2000). She defines the HLL as an individual who “is raised in a home where a non-English language is spoken. The student may speak or merely understand the heritage language and be, to some degree, bilingual in English and the heritage language” (Valdés, 2000, p. 1). As we will see in more detail in Chapter 3, this definition is referred to as “narrow” because it excludes those individuals who were raised with a strong cultural connection to a particular ethnolinguistic group and have a “heritage motivation” to study the language, but who do not speak or understand the language at all. These latter individuals fall into the “broad” definition of HLLs and, as we will see in this book, are often linguistically indistinguishable from traditional L2 learners (though their affective needs may differ from those of their L2 peers). Those HLLs who fall under Valdés’s narrow definition have developed some proficiency in the heritage language due to exposure to linguistic input in that language during childhood. They may be able to understand the language but not speak it, which we acknowledge by using the term *heritage learner* rather than *speaker*; they may be able to speak it but not read or write it; or they may have proficiency in all areas. This definition also excludes students who arrived from a Spanish-speaking country after the age of 12, who typically have developed adult-like proficiency (Silva-Corvalán, 1994; Montrul, 2008) and are usually considered “native” or “homeland” Spanish speakers.

Thus, the primary factor that differentiates HL from L2 learners is that they learn their heritage language starting at birth from their family members. What differentiates HLLs from homeland speakers is that HLLs spend a portion of their prime language-learning years immersed in an environment where English, not the heritage language, is dominant. Many HL learners’ linguistic trajectories follow a common course: they receive input in the heritage language in the home, sometimes exclusively, but sometimes combined with exposure to English, until they begin preschool or kindergarten. Once schooling begins, the amount of input changes drastically in favor of English, while the heritage language usually remains confined to the home and community. This means that the HL did not have the same exposure to the wide variety of linguistic and social experiences that a homeland speaker did, usually resulting in a different linguistic system.

Even this narrow definition of HLLs yields a heterogeneous group. These individuals can vary along many dimensions that will be explored in this book.

THE NEED FOR HERITAGE LANGUAGE EDUCATION

Some people ask, “If a person grew up speaking X language (Spanish, Chinese, Arabic, etc.), why does he need to study it in school?” A clear answer to this question lies in an analogy with English classes: all native English speakers in the U.S. are required to take English classes in elementary school, high school, and college—even though they already speak English. Such classes, often referred to as *language arts*, typically focus on literature and literary analysis,

formal writing, vocabulary development, spelling, grammar, and sometimes media literacy and public speaking. Heritage learners, too, can and should further their skills in listening, speaking, reading, and writing their heritage language, as well as broaden their cultural knowledge, through formal study of their heritage language. It is also the case that not all native English speakers have the same levels of proficiency in reading and writing the language. We will see in this book that heritage learners, too, differ widely in terms of what they can do with their heritage language.

Pause to consider . . .

. . . the areas in which heritage learners likely feel stronger and weaker in their heritage language. For example, do you think they feel stronger in listening and speaking or in reading and writing the heritage language? Why might this be?

Another answer to the question of why heritage speakers should study their heritage language lies in the fact that most high schools and colleges/universities require a certain amount of study of an L2. As a nation we invest copious time and resources in L2 instruction, totaling nearly 1.7 million enrollments in colleges and universities in 2009 according to the Modern Language Association (Furmin, Goldberg, & Lusin, 2010). Yet consider the amount of time it takes for the traditional L2 learner to reach high levels of proficiency. The Foreign Service Institute estimates that the average student needs 2,400 to 2,760 hours to reach a level of working professional proficiency in Chinese. Translated into classroom seat time, this is 80 to 92 weeks of 30 contact hours per week (McGinnis, 1994), or 18.4 years of typical high school instruction (understood as 5 hours per week for 36 weeks). Clearly such exposure is rarely possible, given the typical language-learning opportunities available in the U.S. But students who already have a degree of naturalistically acquired competence in a language can often be brought to very high levels of proficiency and literacy through formal study. Many heritage learners need less time than L2 learners to develop similar levels of proficiency, if their needs are met with appropriate instruction. In addition, they often possess rich sociocultural knowledge that L2 learners can develop only by spending time living abroad. Thus, it makes great sense as a nation to maintain and develop the skills of heritage learners.

Profiles and needs of heritage learners are increasingly appearing in mainstream news outlets. Faulx (2013), for example, quoted Professor Taoufik Ben Amor, coordinator of the Arabic program at Columbia University in New York City, who claims that the popularity of the school's Arabic for heritage learner courses has been driven by first- and second-generation Americans looking to reclaim or maintain a link to their family's homeland. This is in part because their families "[immigrated] at a time when the idea of the melting pot has disappeared a little bit." Faulx (2013) also noted that in Portland, Oregon, a group of Vietnamese university students in 2004 were frustrated by a lack of advanced Vietnamese classes and started holding their own class every Saturday. This

prompted the university to offer a heritage Vietnamese course and then, as Professor Linda Godson stated: "Several other people came forward and said, 'What about us?'" Her department now offers five different heritage language courses, including Spanish and Hindi, and the demand is growing.

Enrollments in language courses also show that the presence of heritage learners nationwide continues to increase. According to the Modern Language Association report (Furmin, Goldberg, & Lusin, 2010), Spanish continues to be the most widely studied L2 in U.S. high schools and postsecondary institutions, accounting for 52% of all postsecondary L2 enrollments.² But the greatest growth in the number of students in 2002–2009 was in Arabic, which grew by 46% in those years, adding to the already substantial increase of 127% in the 2006 survey. In 2006, Chinese enrollments had grown by 51% (and by an additional 18% in 2009) and Korean enrollments by 37% (with another 19% growth by 2009). Given the growth of the Arabic-, Chinese-, and Spanish-speaking populations, it is reasonable to assume that the increase in enrollments in these three languages is due in part to an increase in the population of heritage learners of these languages. This is further attested to when one looks at the reality of English language learners (ELLs) in this country. It has been projected that by the year 2025, one in every four students will be an ELL, due not entirely to an increase in immigration but to the fact that the language used in the home is not English alone (Van Roekel, 2008). These same students often also fall into the category of *heritage language learners*, and as their numbers continue to climb, so too will their enrollment in English and other language classes.

Heritage learners are a very heterogeneous group and are different from traditional L2 learners in ways that will be explored throughout this book. Whether HL students are mixed into L2 courses or enrolled in separate courses for heritage learners, educators need to accommodate instructional materials and methodologies in order to address their needs appropriately. Although increasing numbers of high schools and universities around the nation now offer heritage learner courses specifically designed for these students, the majority of heritage learners do not have access to such specialized courses. At the secondary level, just 9% of schools surveyed in 1997 offered Spanish heritage learner instruction (Rhodes & Branaman, 1999). In the early 2000s the National Foreign Language Center and the American Association of Teachers of Spanish and Portuguese found that only 18% of the college and university programs surveyed had "Spanish for native speakers" classes (Ingold, Rivers, Tesser, & Ashby, 2002). A more recent study (Beaudrie, 2012), however, found that 40% of universities nationwide are now offering Spanish heritage learner courses—an increase of 45% since 1990, but still leaving 60% of universities without such programs.

Based on demographics, this book will make frequent reference to the teaching of Spanish. Over 60% of all the non-English language speakers in the U.S. (and three out of every four English Language Learning students) are Spanish-speakers (Van Roekel, 2008). The U.S. Latino/Hispanic population growth accounted for more than half of the increase in the total U.S. population

²The next most numerous are French (13% of postsecondary enrollments), German (6%), and American Sign Language (5%).

between 2000 and 2010, and there is a long history of research and pedagogy on Spanish as a HL. We also include specific examples from other heritage languages, including Arabic, Chinese, French, Korean, and Russian.

WHAT ARE "MINORITY LANGUAGES"?

It is important to note that in the U.S., heritage languages are also considered *minority languages*, because English is the numerically dominant language of society. Despite the fact that the U.S. does not have an official language, approximately 79% of the nation's population reports speaking only English in the home (U.S. Census Bureau, 2011). English is the language of government, mass media, and, importantly for our focus, education. The most widely spoken minority/heritage languages in the U.S. are listed in Table 1.1.

Though the U.S. does not have an official language, English is clearly the most prevalent national language and has a great deal of power associated with it. Much like individual people who belong to minority groups, minority languages often suffer from prejudice. Many monolingual English speakers in the U.S., for example, associate Spanish with poverty, immigration, and crime, despite the fact that Spanish is the second most widely spoken language in the world and is used daily as a language of economics, literature, and government. Often the status of a language is directly related to the status of the people that speak it. Thus, if people view certain groups in a negative light, they usually view the languages of those groups negatively as well. Some people, including the almost 2 million members of the organization called Official English, wish

TABLE 1.1 Language Other Than English Spoken in the Home by Those 5 and Older in the U.S.

Language	Number of Speakers	% of Total U.S. Population (308,745,538)	Metropolitan Areas with High Concentrations of Speakers
Spanish	37,579,787	12.2%	Los Angeles, New York, Miami, Chicago
Chinese	2,882,497	0.9%	New York, Los Angeles, San Francisco, San Jose
Tagalog	1,594,413	0.5%	Los Angeles, San Francisco, New York, San Diego
Vietnamese	1,419,539	0.5%	Los Angeles, San Jose, Houston, Dallas
French	1,301,443	0.4%	New York, Washington, DC, Boston, Miami
Korean	1,141,277	0.4%	Los Angeles, New York, Washington, Chicago
German	1,083,637	0.4%	New York, Chicago, Los Angeles, Washington

Source: Based on U.S. Census Bureau, "Language Spoken at Home" table, *American Community Survey 1-Year Estimates* (2011).

to see the U.S. as an “officially English” nation, regardless of their opinions on any particular non-English languages; they do not value the idea of public education taking place in any language other than English (interested readers can consult Crawford, 2000; Pavlenko, 2000).

As a result of this landscape, almost all children receive their formal education in the U.S. entirely in English. Speakers of non-English languages—particularly when they are young children—often internalize strong messages about the inferiority of their family’s language. It is no surprise, then, that with very few exceptions the grandchildren of immigrants to the U.S. (commonly referred to as the *third generation*) use English exclusively and retain very little productive proficiency in the heritage language. We will explore the processes of language loss in greater detail in Chapters 2 and 3.

Pause to consider . . .

. . . the ways in which linguistic repression takes place. Have you ever heard someone say, “You’re in America, speak English” (or “speak American”) or other signals that non-English languages are not welcome in the U.S.? What might be the historical and ideological basis of such messages? How does the educational system promote the superiority of English?

ORIENTATIONS TO LANGUAGE

According to Ruiz (1984), societies tend to view languages from one of three perspectives: (1) *language-as-problem*, (2) *language-as-right*, and (3) *language-as-resource*. It is useful to consider the ways in which these three perspectives can manifest within the HL classroom, because they result in very different outcomes. The language-as-problem orientation can manifest itself negatively in the classroom in many ways:

- When HL students lack some of the academic skills valued in formal school settings, their home language is often incorrectly blamed, leading some educators to argue that these students should take additional English classes instead of HL classes.
- When teachers are trained only in methods designed for L2 learners, which often do not work well with HL learners (as we will see throughout this book), they tend to view HL students as problematic because their language skills do not match those of the textbook or the other students.
- As we will see in Chapter 2, the variety of the language spoken by many heritage learners is sometimes stigmatized. Teachers who view students’ variety of the language negatively can unintentionally contribute to students’ decision to abandon it altogether rather than suffer shame through criticisms of their ways of speaking.

An example of the language-as-problem orientation comes from the 19th century. The U.S. treated indigenous languages as a problem and created boarding schools to eradicate students’ native languages and replace them with

English. Our aim in this book is to help all language educators, L2 and HL alike, to see the value of understanding the HL as a resource. The language-as-resource orientation acknowledges that all natural forms of language have value and can be used as resources in a number of different ways, including but not limited to:

Intellectual resource: All human knowledge is constructed in and through language. Thus, intellectual functioning of any high order is inextricably involved with language. Research on the intellectual effects of bilingualism consistently finds that when bilinguals also develop biliteracy, they reap significant cognitive advantages beyond those of nonliterate bilinguals.

Cultural resource: Language is a critical resource of cultural vitality, both for the arts and for developing ways to appreciate, speak about, and participate in understandings of new forms of representation. Having insider knowledge of another culture gives one access to different ways of viewing and understanding the world around them, typically leading to improved communication between diverse groups.

Economic resource: Globalization has spread wealth away from the 20th-century colonial powers. New economic powerhouses have emerged in Asia and in non-English native-speaking parts of Europe. In fact, most of the world's economy does not function primarily in English. Thus, proficiency in non-English languages is an important economic and social resource for heritage learners.

Social resource: Many political, legal, personal, and familial problems reside in difficulties of communication. Popular culture frequently references problems of youth and teenagers, family conflict, and political alienation due to communication difficulties. Language is a central feature in a community's psychological and organizational well-being, so it deserves direct attention and cultivation.

There have been some recent advances on the national level of the language-as-resource orientation toward heritage languages. Starting in the 1990s, grassroots movements to promote HL teaching became more widespread. The late Russ Campbell helped organize a series of meetings to discuss current knowledge about heritage language maintenance, development, and revitalization, as well as establish a research agenda. That momentum led to the first national Heritage Languages in America conference in 1999. A year later came the Heritage Language Research Priorities conference, followed by the second National Heritage Languages Conference. Soon thereafter, the Alliance for the Advancement of Heritage Languages was officially established. In 2002 the *Heritage Language Journal* was founded. Finally, in 2006, the National Heritage Language Resource Center was founded as one of the fifteen language resource centers funded by the U.S. Department of Education, with yearly research institutes, multiple conferences and workshops, and online resources. Clearly, heritage languages are gaining increased recognition in this country, and it is important that they garner the same respect and recognition within our classrooms.

Pause to consider . . .

How can teachers—not only heritage language teachers but also teachers of other content areas—promote the orientation of language as a resource? Think of several concrete ways in which we can help the following groups understand the value of all languages as well as the benefits of bi(or multi)lingualism: students, colleagues, parents, the larger community.

HERITAGE LANGUAGE EDUCATION

As we have mentioned, in the U.S. it is unfortunately still common that non-English languages are treated as a problem. Even most programs labeled “bilingual education” have as their primary goal to transition the children to all-English instruction as soon as possible; that is, there is no simultaneous goal for students to maintain or develop their heritage language. Most elementary school years in the U.S. are thus devoted entirely to education through English. By the time students get to high school and are permitted to study a second language, their heritage language has often atrophied considerably (this phenomenon will be explored in greater detail in Chapters 2 and 3). Such a policy of neglect is counterintuitive when we consider how greatly individual students as well as the nation collectively could benefit from HL speakers who are also formally educated in their HLs.

Even though the language-as-right philosophy embraces students’ heritage languages as something they have a right to speak, many language teachers still view heritage learners’ varieties of that language as a problem, often “correcting” them with criticisms such as “You don’t say X; you say Y.” We will discuss an in-depth approach for how to deal with the variation present in HL learners’ language varieties in Chapter 2. Traditional L2 courses are especially ill-suited to these students’ strengths and needs, and can even be detrimental to their self-esteem. This issue is explored in greater depth throughout this book.

Pause to consider . . .

. . . the case of a proficient English speaker who seeks to fulfill his English requirement in high school or college through an English as a Second Language (ESL) course. Would the school permit him to do so? Would the student necessarily get an “easy A” because he already speaks English? Do you think this is similar to the case of a heritage learner with strong proficiency in the heritage language taking a course designed for second language learners?

There is a growing presence of educational programs designed for heritage learners of many different languages. To date there has not been a national survey of the presence of heritage language programs at different course levels

and in different languages. We mentioned earlier that 9% of high schools and 40% of U.S. colleges and universities offer Spanish as a heritage language (Rhodes & Branaman, 1999; Beaudrie, 2012). At the elementary school level, researchers have estimated 84 *hoshuukoo* Japanese programs (Kataoka, Koshiyama, & Shibata, 2008), 600 Chinese programs (Chao, 1997) with approximately 258,000 students enrolled (Kondo-Brown et al., 2013, p. 29), and 1,000 Korean programs (Shin, 2005) in the U.S. Some of these are within state school districts; others are community-based. As these types of educational opportunities continue to grow, along with the population of students who benefit from them, addressing the pedagogical concerns of HL students and teachers becomes an important issue.

Despite their linguistic and cultural potential, heritage language students present a number of daunting challenges to language programs. This book addresses many of the issues and questions that teachers of heritage learners should consider, including the following:

- What is my role as a language instructor for heritage learners? How do I help them strengthen their HL? Should I correct their language production, and if so, how do I do so without sending a message that their way of speaking is a problem rather than a resource?
- How do I help heritage learners transfer academic and linguistic skills from English to their heritage language?
- How do I meet the needs of my heritage learners when they have no alternative but to enroll in L2 classes and are mixed together with L2 learners?
- What teaching approaches would work best for heritage learners?

As we will explore throughout this book, HL students have different linguistic and affective needs than L2 students, and as a result, instruction should occupy itself with a very different knowledge base and set of skills. However, there is a perturbing erroneous assumption evident in schools throughout the United States: that teachers who have studied second language acquisition and have been trained in L2 methodology will automatically make good HL teachers. This occurs even at institutions that are responsive enough to heritage learners to offer a separate HL track. It is useful to illustrate the fallacy of this assumption through a comparison with the field of English teacher training. Nearly all postsecondary English departments maintain a clear curricular distinction between those studying to become ESL teachers and those studying to become native English language arts teachers. It is not assumed that ESL teachers will be successful native language arts teachers, nor vice versa. In fact, state requirements demand separate coursework and award different endorsements and certifications in these two fields.

The L2 field is in dire need of recognizing a similar important distinction. Table 1.2 suggests the content areas in which HL teachers should be knowledgeable in order to teach successfully, using examples from Spanish but likely applicable to other HLs as well.

Based on these descriptions of teacher competencies, Potowski and Carreira (2004) sought to determine whether traditional L2 teacher training programs are adequate to prepare teachers to work with heritage learners. They analyzed

TABLE 1.2 Necessary Teacher Competencies for Teaching Heritage Learners of Spanish

Teachers of heritage learners should meet the requirements expected of all teachers of Spanish. In particular, teachers of heritage learners should demonstrate the following competencies:

1. Advanced language proficiency
2. Knowledge of appropriate pedagogical principles in language expansion and enrichment
3. Theories of cognitive processes that underlie bilingualism
4. Theories of social and linguistic processes that underlie bilingualism and languages in contact
5. Knowledge of the sociolinguistic dynamics of the heritage language around the world and as a viable system of communication in the United States
6. Knowledge and understanding of the connections of the students' home culture with those of their families' countries of origin
7. Understanding the social, political, and emotional issues associated with having various degrees of proficiency in one's heritage language
8. Ability to elicit and respond appropriately to students' attitudes toward studying their heritage language
9. Differentiating instruction to respond to the different proficiencies and learning styles of students
10. Knowledge of sound procedures in language course placement
11. Advocating for heritage learners and promoting the importance of the heritage language program within the school
12. Knowledge of literacy development theories and best practices
13. Knowledge of theories and pedagogies related to the acquisition of formal registers
14. Knowledge of the local heritage communities with whom they will be working

Source: Based on García and Blanco (2000), Potowski (2005), Webb and Miller (2000), and AATSP (2000).

37 L2 methods course syllabi in 23 states³ and found that only one syllabus mentioned heritage language issues, even though some of the universities were located in areas with heritage Spanish-speaking populations large enough to support Spanish HL courses for undergraduates at those very universities. Of the seven most popular textbooks used in those syllabi, only two mentioned HL issues, totaling eight pages of material. Thus, most of the areas in Table 1.2 appear not to be covered in typical L2 methodology courses, nor are these topics likely to have been studied by teachers when they were undergraduates or graduate students (particularly when their language degrees were awarded from predominantly literature-based language departments). The present book seeks to improve heritage language education by addressing these necessary teacher competencies.

³Although the sample of syllabi is not large enough to make generalizations about L2 methods instruction across the United States, the courses represented by these syllabi are clearly insufficient to prepare teachers who work with heritage language speakers. In addition, an informal survey taken of teachers in twelve states revealed that only one state had requirements for HL teachers, and no state had standards for heritage language instruction (Center for Applied Linguistics, 2001). No state currently offers certification or endorsement for public school teachers who teach heritage language courses.

Pause to consider . . .

. . . the fourteen areas of competency recommended in Table 1.2 for teachers of heritage learners. Which three do you feel are most important, and why? In what ways can teachers learn about those areas?

SUMMARY

Of the three views of linguistic diversity proposed by Ruiz (1984)—language as a *resource*, language as a *right*, and language as a *problem*—the first two, language as a resource and as a right, are the ones most commonly espoused by successful modern educators. Using these perspectives to recognize and address the linguistic and affective needs of heritage learners—which include developing confidence in their heritage language skills, reconnecting with family members, maintaining cultural traditions, and communicating with the larger heritage community—are of primary importance. There are additional potential benefits to working effectively with heritage learners. Their linguistic and cultural skills can play a vital role in the security and economic prosperity of the nation. Heritage language learners also represent a large potential source of enrollments to L2 programs in the U.S., particularly in Spanish. Most importantly, equipping HL students with additional skills in their HL will better prepare them for a future in which they can effectively serve their own HL community as well as interact with larger global communities that speak their HL. Encouraging students to see the value in their HL and culture is a primary goal of HL education.

The fact that today's second language classrooms are increasingly populated by heritage language learners provides a strong argument that *all* language teachers should receive professional preparation for working effectively with these students - not just those assigned to the HL classroom. This is similar to recent movements in K-12 education that advocate for all teachers, not just "bilingual" or ESL teachers, to receive professional preparation in working with English language learning children (Samson & Collins, 2012). Valdés and her colleagues caution us that "inappropriate instruction may actually have a much greater impact on the abandonment of home languages by young people" (Valdés, Fishman, et al., 2008, p. 22), meaning that there is a lot riding on effective heritage language instruction.

In this book we seek to offer concrete ideas on how to achieve this goal of effective heritage language instruction. Wherever possible, we cite relevant research on heritage learners. However, some areas of HL language development and instruction have not yet received research attention. In those areas we cite research with L2 learners and sometimes with L1 native language arts instruction as well, in an attempt to offer informed hypotheses about best classroom practices with heritage learners. We hope to create dialogue between teachers with their valuable classroom experiences and researchers who can carry out qualitative and quantitative research on the many important aspects of heritage language learning and development.

KEY CONCEPTS

1. Second/World language education
2. Heritage speaker/learner
3. L2 learner
4. Heritage language education
5. Official language/minority language
6. Language as a problem/resource/right

DISCUSSION QUESTIONS

1. Think about the minority languages that are common in the area of the U.S. in which you live. Are these languages generally treated as a problem, a right, or a resource in the community and in the schools?
2. It is often the case that second language learners are praised for the language skills they develop in Spanish, Chinese, French, Korean, and so on, while heritage learners of these languages are criticized for the ways they speak these languages. Why do you believe this occurs? How can this be changed?
3. Consider how you might justify to administrators, fellow teachers, and parents the need for heritage language speakers to formally study their HL. How might you use the ideas of language as a problem, right, or resource to present your case? See the TEDx talk by Potowski called "No Child Left Monolingual" for additional ideas.
4. Examine the websites of the National Heritage Language Resource Center and/or the Alliance for Heritage Languages. Report on two or three concrete activities of these groups that you find interesting.

FOR FURTHER READING

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